# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT, WHAT IS RIGHT?—LUKE XII. 57.

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## Miscellaneous Extracts.

*From Burns' Inquiry.*

### QUALIFICATIONS FOR THE DIVINE FAVOUR.

(Concluded from p. 189.)

Another opinion prevails among them, that the minds of men, especially of serious people, are much more disposed to despondency than to hope, more apt to despair of mercy, than to presume on it. This opinion takes its rise from a supposition that the feelings of others will be always similar to those of the early converts, however differently they may be situated.

When the Jews were accused by the Apostles of murdering their Messiah, and when the jailor or others saw the remarkable manner in which Heaven interposed in defence of their persons, or in support of their doctrine, it was perfectly natural that those who were conscious of having injured our Lord, or his servants, should be under great apprehensions of being signally punished. A dread of the Deity, as an implacable being, had also been infused pretty generally, by the prevailing superstitions, and added additional horror to a conscience convicted of impiety. In these circumstances the Apostles soothed the fears of the penitent, by assuring them that the son of God had not come into the world to destroy men's lives, but to save them; he had not come to punish the guilty, but to invite them to repentance, by the hopes of mercy and forgiveness.—They took pains to prove that the very murder of Jesus Christ, which men had reason to fear might bring down the vengeance of Heaven upon a guilty world, was so overruled by a gracious Providence as to become the source of the most important benefits to mankind; than which there could not be a more decisive proof of the long-suffering and merciful character of God. They dwelt with particular force upon this part of revelation, because it was particularly suited to the times and circumstances of the world.

But in the present times, the feelings of men on this subject are very different. The merciful disposition of the divine character and government is so well established, and the gracious purpose of our Saviour's mission so well known, that men are more apt to presume too much on the goodness of God, than to be terrified by the fear of his justice. The Evangelicals may account for this fact as they please, they may say that it arises from ignorance of the extent and spirituality of the divine laws, and of the corruption of human nature; we shall have another opportunity of enquiring into the correctness of this account; but still the bias of the public mind is so strong towards presumption, rather than fear, that it manifests itself even among those who adopt Calvin's opinions about law and original sin.

Except those who are just reclaimed from a vicious life, or awakened from a careless state, and instructed for the first time in Evangelical doctrine, the great majority of them are as little under the influence of fear as any other set of Christians. Notwithstanding their opinions concerning the rigours of the law, they imagine that for *their own parts* they are shielded from its curse. It matters not whether this notion of their individual or corporate safety be well or ill-founded, it is the prevailing sentiment of their minds. This fact is all I want. And it is likewise a fact that of those who do not believe the Calvinistic doctrine of *law and corruption* the majority are prone to presume too much on the goodness of God, rather than be afraid of his justice. The public feeling, therefore, is different in the present age from the feelings of many of those individuals whom the Apostles addressed at the promulgation of Christianity.

Without paying any attention, however, to this important circumstance, the Evangelical preachers are perpetually instructing their audience in the doctrine of the atonement, as if the people did not know or believe it already. They suppose theologically, that people ought to have the same feelings with the jailor, and the murderers of our Lord; and, therefore, that they will be gratified with the same doctrine. And so they are *truly gratified*, not with the intelligence, however, as being new, neither as being peculiarly applicable to their *disconsolate state*, but as an exquisite morsel of sound and deep orthodoxy, of which they suppose themselves to possess the exclusive talent of judging. The burden of their song is always *believe*, because Paul and Peter recommended it to some penitent Jews and Heathens to do so. That is, *believe* their explanations of the redemption; for, with respect to the necessity of certain moral qualifications, in order to make us worthy of its benefits, they do not at all press the *belief* of *this* upon their hearers. They do not consider that *this* is the very thing which they are most in danger to forget, and to neglect. They do not look upon such doctrine as *gospel* or *good news* to despairing sinners, although they allow such dispositions to be good things, and proper to be attended to by the justified at their leisure. They do not recollect that although the Apostles, in addressing particular individuals in peculiar circumstances, did not think it necessary to detail all the fundamental principles of Christianity, yet our Lord, in his general discourses, lays the most emphatic stress on these matters.

You will observe, that this mistake arises from the same slavish adherence to the sound of words, rather than to the spirit of a passage, to which we have already traced some other errors, and from a want of attention to the different circumstances in which people are placed. So long, however, as they can quote some passages of Scripture which seem to be in literal conformity to their doctrine, they have a powerful hold of the people. The rational party may quote still more in defence of the moral system; and, if numbers were to carry it, one should expect them to prevail. Why then have they not done it?

1, From the want of equal zeal, and, consequently, equal reputation for holiness.

2, From the improper direction of what zeal has been manifested. Some individuals, and of late some societies, have attacked the popular opinions concerning the Trinity and the Atonement with sufficient boldness and zeal, but then it is only to set up other tenets respecting those subjects in their stead. Yet if it be true, as I think it is, that the fundamental principles of Christian piety and virtue are quite independent of any system of opinions on these points, and may be maintained in consistence with either of them; if true devotion consists in a just esteem for the *moral character* of God and of Jesus Christ, and in gratitude for those benefits which we enjoy under that peculiar scheme of Providence and mediatorial government which Christianity displays; if certain moral qualifications are *necessary* on our part, whatever may be the influence of our Saviour's death, and if these qualifications can be defined, then the other differences are merely secondary matters, which can be discussed at leisure with calmness and candour.

Let the enlightened Christian oppose his zeal for these fundamental principles, against the zeal which the Calvinist and the Socinian manifest for their peculiar tenets. Let the public be called upon simply to judge which of these things are the most important, which of them are most obviously connected with a steady and exalted virtue, and I have no doubt that the popular veneration for the Calvinistic peculiarities would gradually diminish.

3, It has not been sufficiently impressed upon the people, that times and circumstances completely alter the propriety of certain phrases and modes of expression, and may even cause them to convey a meaning perfectly contrary to what was originally intended. Thus, when our Saviour directs men to anoint their heads when they fasted, is is evident that he desired them to do so that they might not seem to attract attention by any thing peculiar in their dress. But if a person, out of his great zeal to the letter of Scripture, should anoint his head upon such an occasion, in a country where it was not the usual fashion, his very compliance with the letter of the precept would be a direct offence against the spirit of it.

The full consideration of the means of checking the growth of Calvinism must be deferred, however, till we have delineated the other parts of their principles and character.

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[The following fine remarks are from the Rev. Dr CHANNING's *Dudleian Lecture*, delivered at Cambridge, in March, 1821. He is replying to the argument of those who allege the inviolability of the order of nature, as evidence of the impossibility of miracles.]

To a man, whose belief in God is strong and practical, a miracle will appear as possible as any other effect, as the most common event in life; and the argument against miracles, drawn from the uniformity of nature, will weigh with him, only as far as this uniformity is a pledge and proof of the Creator's disposition to accomplish his purposes by a fixed order or mode of operation. Now it is freely granted, that the Creator's regard, or attachment to such an order may be inferred from the steadiness with which he observes it; and a strong presumption lies against any violation of it on slight occasions, or for purposes to which the established laws of nature are adequate. But this is the utmost, which the order of nature authorizes us to infer respecting its Author. It forms no presumption against miracles universally, in all imaginable cases; but may even furnish a presumption in their favour.

We are never to forget, that God's adherence to the order of the universe is not necessary and mechanical, but intelligent and voluntary. He adheres to it not for its own sake, or because it has a sacredness which compels him to respect it; but simply because it is most suited to accomplish purposes in which he is engaged. It is a means, and not an end; and like all other means, must give way when the end can best be promoted without it. It is the mark of a weak mind to make an idol of order and method; to cling to established forms of business, when they clog instead of advancing it. If then the great purposes of the universe can best be accomplished by departing from its established laws, these laws will undoubtedly be suspended; and though broken in the letter, they will be observed in their spirit, for the ends for which they were first instituted will be advanced by their violation. Now, the question arises, for what purposes were nature and its order appointed; and there is no presumption in saying, that the highest of these is the improvement of intelligent beings. Mind, (by which we mean both moral and intellectual powers,) is God's first end. The great purpose for which an order of nature is fixed, is plainly the formation of Mind. In a creation without order, where events would follow without any regular succession, it is obvious that mind must be kept in perpetual infancy; for in such a universe, there could be no reasoning from effects to causes, no induction to establish general truths, no adaptation of means to ends; that is, no science relating to God, or matter, or mind; no action, no virtue. The great purpose of God, then, I repeat it, in establishing the order of nature, is to form and advance the mind; and if the case should occur, in which the interests of the mind could best be advanced by departing from this order, or by miraculous agency, then the great purpose of creation, the great end of its laws and regularity would demand such departure; and miracles, instead of warring against, would concur with nature.

Now, we Christians maintain that such a case has existed. We affirm that when Jesus Christ came into the world, nature had failed to communicate instructions to men, in which, as intelligent beings, they had the deepest concern, and on which the full development of their highest faculties essentially depended; and we affirm that there was no prospect of relief from nature; so that an exigence had occurred, in which additional communications, supernatural lights, might rationally be expected from the Father of spirits. Let me state two particulars out of many, in which men needed intellectual aids not given by nature.—I refer to the doctrine of one God and Father, on which all piety rests; and to the doctrine of Immortality, which is the great spring of virtuous effort. Had I time to enlarge on the history of that period, I might show you under what heaps of rubbish and superstition these doctrines were buried. But I should repeat only what you know familiarly. The works of ancient genius, which form your studies, carry on their front the brand of polytheism, and of debasing error on subjects of the first and deepest concern. It is more important to observe, that the very uniformity of nature had some tendency to obscure the doctrines which I have named, or at least to impair their practical power, so that a departure from this uniformity was needed to fasten them on men's minds.

That a fixed order of nature, though a proof of the one God, to reflecting and enlarged understandings, has yet a tendency to hide him from men in general, will appear, if we consider first, that, as the human mind is constituted, what is regular and of constant occurrence excites it feebly; and benefits, flowing to it through fixed, unchanging laws, seem to come by a kind of necessity, and are apt to be traced up to natural causes alone. Accordingly religious convictions and feelings, even in the present advanced condition of society, are excited not so much by the ordinary course of God's providence, as by sudden, unexpected events, which rouse and startle the mind, and speak *of* a power higher than nature.—There is another way, in which a fixed order of nature is unfavorable to just impressions respecting its Author. It discovers to us in the Creator a regard to *general* good, rather than an affection to *individuals*. The laws of nature, operating, as they do, with an inflexible steadiness, never varying to meet the cases and wants of individuals, and inflicting much private suffering in their stern administration for general good, give the ideas of a distant, reserved sovereign, much more than a tender parent; and yet this last view of God is the only effectual security from superstition and idolatry. Nature then would not have brought back the world to its Creator.—And as to the doctrine of Immortality, the order of the natural world had little tendency to teach this, at least with clearness and energy. The natural world contains no provisions or arrangements for reviving the dead. The sun and the rain, which cover the tomb with verdure, send no vital influences to the mouldering body. The researches of science detect no secret processes for restoring the lost powers of life. If man is to live again, he is not to live through any known laws of nature, but by a power higher than nature's; and how, then, can we be *assured* of this truth, but by a manifestation of this power, that is, by miraculous agency confirming a future life?

I have laboured in these remarks to shew, that the uniformity of nature is no presumption against miraculous agency, when employed in confirmation of such a religion as Christianity. Nature, on the contrary, furnishes a presumption in its favour. Nature clearly shows to us a power above itself, so that it proves miracles to be possible. Nature reveals purposes and attributes in its Author, with which Christianity remarkably agrees. Nature too has deficiencies, which show that it was not intended by its Author to be his whole method of instructing mankind; and in this way it gives great confirmation to Christianity, which meets its wants, supplies its chasms, explains its mysteries, and lightens its heart-oppressing cares and sorrows.

### PILGRIMAGES.

[In Lyman's Political State of Italy, at the close of the 7th chapter, which speaks of the state of religion in Italy, are the following remarks on *Pilgrimages*. The favourable change in the public mind, which the diminution of the number of pilgrims indicates, is a circumstance highly encouraging to every friend of political and religious improvement and reform.]

All catholic nations had formerly churches and houses in Rome for the worship and reception of the poor pilgrims of the nation. There they were lodged and fed for a certain number of days, and at their departure received a small viaticum. No pilgrims now come, and as several nations still hold property of this distribution, the proceeds are given in dowries to young girls, or to the poor of the nation. The church of Flanders distributed six hundred dollars in this manner the last year. It was a great loss of time and money to go on pilgrimages, particularly on those long pilgrimages to the Holy Land. It converted a large proportion of the population, most endowed with robust bodies and enterprising minds, into beggars, as the superstition of those ages never denied charity to the palm branch and cockle shell. The celebrated caravans to Mecca and Medina have also become less numerous, less frequent, and depart at more irregular periods. The Turkish government finds the expense of providing guards and conductors too great; and it would do well to calculate, at the same time, the loss of labour and the contracting of idle and bad habits by many of its subjects.

Twenty years ago a poor mechanic of Antwerp made a vow to go to Rome. He walked there in twenty-six days, a distance at least of one thousand, three hundred miles, kissed the iron foot of St Peter, knelt at his shrine before which eighty large lamps burn day and night, crept up the "holy stair-case," received the benediction of the Holy Father as he passed one day in his carriage, and went home loaded with bones of saints and relics of the Madonna, happy and saved.

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### EXTRACT FROM GELLERT.

It is a bad omen when a young man can find no pleasure except in the society of persons of his own age; and never seeks the company of men of a mature age, and even of those still farther advanced in life. He ought to make use of the gravity of well formed characters to repress his fickleness and impetuosity; it is in their society that his prudence may acquire maturity, and their approbation ought to satisfy his love of glory.

Some learned men may certainly be reproached with being difficult of access to young people animated by a desire of information, and who both on approaching and on quitting them, experience the most repulsive coldness. But it is a still greater fault in a young man not to seek carefully, and with a modest caution, every allowable method of obtaining the society of persons of merit. Never be so presumptuous as not to esteem such an advantage, nor believe yourself sufficiently enlightened to despise the advice of those whose capacity authorizes them to give it.

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——Yes, my son, my dear son, you who can constitute my felicity as long as you remain faithful to your duty, do not neglect, I beseech you, to arm your susceptible heart now, in the following, and in every period of your life, against the mischief of sensuality. Create to yourself serious occupations, and even in your hours of relaxation do not be entirely idle.—Be temperate in your food, and moderate in your drink. Abstain, your father conjures you, abstain from reading those books in which vice is disguised, clothed with the charms of poetry or eloquence, and presented in the most dangerous manner, seducing the understanding in order to corrupt the heart. Never allow your eyes to dwell on pictures describing voluptuous scenes. While they seduce the imagination, they are fatal to innocence, of which they stifle every idea. Dread the first step towards vice; it leads to an approaching fall, and terminates in the fall itself.

Examine yourself at the close of each day.—As an affectionate father, I earnestly recommend to you this exact daily examination of your heart, of those dispositions which have influenced whatever you have said, thought, or done, whether during your studies, your recreations, in private, or in company. Put all these questions to yourself: What sentiments and conduct have I pursued this morning, this afternoon, and this evening? What account can I give of myself? Have I proved a friend to myself, to duty, to industry; a rational and sociable friend, a friend to religion, and faithful to God? O my son! if your attachment to God and to virtue should diminish, although each day you were to acquire more learning till you became a prodigy of science, your situation would only become each day more deplorable.

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### PREJUDICE.

When Jesus preached, *Prejudice* cried, "Can any good thing come out of Nazareth?"—"Crucify him! crucify him!" exclaimed *Bigotry*.—"Why, what evil hath he done?" remonstrated *Candor*. And LIBERALITY drew from his words this inference, "In every nation, he that feareth God and worketh righteousness, is accepted with him."

### BRIEF HINTS TO PARENTS

*Freedom between parents and children.*—According to the wise provision of Providence the fond endearment of parental love produces an attachment in the breast of the child. A judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom, which ought ever to exist between parents and children. If confidence has been early invited by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed freely to unbosom themselves, and unreservedly to reveal their wishes to the parental friend, who is most interested in their welfare, what advantages must result to them, and what pleasure to the mind of an affectionate parent! When parents thus become to their children, the familiar friends, the unreserved confidants, the sympathising partners in their joys and sorrows, hopes and disappointments, a hold on the mind is obtained which will continue when authority ceases; and will prove a safe-guard through the most critical periods of life.

Young people who are treated as companions by judicious parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing them, or giving them pain.

And there are few young people who would not gladly avail themselves of parental advice and experience, if not discouraged by want of freedom in the parent. Therefore, if we would have children unbosom their thoughts to us, their confidence must be invited by kindness and condescension. Not a condescension to improper indulgences;* but a condescension that increases parental authority in right government. There is no fear of losing respect or right authority, by freedom and familiarity: It is by that we gain their confidence, and thus learn to know, and to correct their faults.

Pure affection is so directed to the happiness of the child, that while it endeavours by kindness and love, to prevent any thing like forced obedience, it also guards against that kind of liberty by which it loses its authority.

* It is particularly important that this injunction should be carefully remembered and observed by the parent.

### DANGER OF RASH JUDGMENTS.

Whenever we see any extraordinary calamity befal any particular person, or body of men, or any one nation in particular, we ought never from thence to form any uncharitable judgment concerning the state of others with regard to God, but only to infer for ourselves, the necessity of repentance.—'Tis a very natural piece of pride, in careless and corrupt minds, to build an opinion of their *own* goodness, upon the comparative badness of others; and in judging of this comparative badness of others, to deceive themselves, by founding that judgment either upon what others suffer, at the hand of God, or perhaps upon what faults others are guilty of in one particular manner, when possibly they themselves are in some other manner guilty of the same offence. *Clarke's Serm.*

We find it common experience, how prone men are to make uncharitable constructions of the judgments of God upon others, and grievously to censure those whom God hath smitten; partly because it looks like a vindication of themselves from the guilt of the like crimes, since they are not involved in the like sufferings; partly to gratify their pride and curiosity, in seeming to understand the reason and end of God's judgments, as if they had been of his counsels, &c. *Tillotson's Sermons.*


## Christian Register.

BOSTON, FRIDAY EVENING, JULY 25, 1823.


The communication, signed *Alpha Beta*, has been inserted, not without deliberation.—Our first feelings of hesitation have yielded to a sober conviction of the duty of doing something more than can be done by private efforts, to turn the attention of the community to the enormity of the evil complained of. Though we do not fully accord with the writer in all his plans and expectations concerning the reformation of the abandoned, yet we were willing to make his communication a text for some remarks on the subject; for however small may be the amount of good resulting from our efforts to reform the abandoned, yet undoubtedly much might be done with proper exertions, by way of prevention. This is a subject which we have long wished, but trembled to touch, not from any fear to enter the lists against this deeply rooted and wide spreading vice, but because it is a subject too difficult to handle faithfully, without wounding the delicacy of our readers.

Some apology is due, perhaps, to our subscribers out of the city, for touching so often on subjects that are chiefly of local interest.—We intend that it shall be done but rarely, and then only when the subject has an intimate connexion with morals. Whilst our more distant subscribers are led by these discussions to rejoice in their own comparative freedom from the evils we deprecate, they will at the same time, be excited to renewed exertions to preserve themselves still uncontaminated.

In relation to the plans that are in operation for the reformation of abandoned females, we applaud the good intentions, in which the originated, and are ready to do all that du demands for their furtherance. But we a knowledge ourselves too little acquainted wi the probable success of these efforts, and wi the influence which, if partially successful, th would in the end produce on the innocent pa of the community, to decide what is our du Some have maintained, and certainly not wit out plausibility, that all such institutions are, n the whole, only a reward of vice. If this be any degree the case, though we should lamat the loss of those who might have been refon ed, yet enlightened benevolence would demad that they be left as awful examples of the cn sequences of transgression, or at least that tby be reclaimed by private efforts, and not by ie instrumentality of a public institution wlth might be looked to and calculated upon a a final resort, by those who were hesitating e tween a course of virtue and vice. But as e are as yet unprepared to speak decidedlyin favour of such institutions, so we are unwillig to say any thing that shall diminish the co mendable ardour of those to whom their actie support appears a clear case of duty.

After all, it is not by the reformation of here and there an individual, or even of many individuals, that the evil complained of is to be remedied. This is but lopping off a few of the distant branches, whilst the root of the evil remains and is constantly sending forth, perhaps with renewed vigour, its poisonous influence. The great object of enlightened benevolence in this case seems to us to be prevention, rather than restoration. The present generation of the dissolute will soon have passed to the shades, and to their account. But successive generations of the young are pressing forward, one upon another, to be the subjects of the same temptations, and some of them, too, the subjects of the same heart-breaking recollections to their friends. How shall this future and too probable evil be prevented, is the great question. We contend that it never will be prevented simply by attempts to reform the dissolute. However praiseworthy the endeavour may be, it will never, without other corresponding operations, effectually remove the evil. Nothing, we fear, will be effected in relation to this subject, but by a simultaneous and determined effort of the whole body of the virtuous part of the community. But how are they to be roused to action? A large portion of the people are probably insensible of the magnitude of the evil, and would scarcely believe, even the well authenticated facts that might be given on the subject; and others (by far the greater number, probably,) who are in some degree aware of the extent of the evil, are deterred from active opposition to it, either by indolence, or *interest*, or by a want of proper sensibility to the enormity and the destructive nature and tendency of the evil.

That the pure-minded and unsuspecting should disbelieve that the evil is as extensive and alarming as others know it to be, is not surprising. For their full and entire conviction of its truth, they need but inquire, in general terms, of our physicians and our police officers. That some who know and lament the extent of the evil, should neglect openly to oppose its progress, through indolence, or rather, perhaps, through discouragement as it regards the prospect of success, is easily accounted for from the known principles of our nature, that men dislike to seem forward and officious in any business of reform, that concerns not themselves more than others,—and especially where in so doing, they shall be called upon to condemn and oppose practices dear to many of their powerful, fashionable, and generally respected neighbours and acquaintances. That any, especially men of standing in society, should connive at and indirectly encourage the evil, through *interest*, is as lamentable and astonishing, as it is reprehensible. That any, (and we fear there are very many such, even amongst the virtuous,) should hold their peace because they do not view the evil in its true light, as striking at the root of all social order, all domestic peace and happiness,—is a subject of the deepest regret and alarm, as it indicates such a vitiated state of the public sentiment, as, it must be feared, will result in a general corruption of morals.

In suggesting some of the means of remedying this great and growing evil, we would do it with much deference to the better judgment and greater experience of others. As a means of accomplishing the good purpose now mentioned, let the civil authority interfere by leslening the number of retailing licences, and refusing them in every doubtful case,—by punishing with exemplary severity every keeper of a disorderly house, and by removing the children forcibly, if necessary, from every dissolute and abandoned parent. Let it also be made the duty of a certain number of our police officers to visit occasionally the suspicious parts of the city for the purpose of reporting to the civil authorities. Let the owners of property in any of the haunts of dissipation, agree to expel from their premises, and unite their efforts to drive from their neighbourhood, every offender. These are some of the external and physical means of remedying these evils; but even these will be comparatively unavailing without the co-operating influence of other means. There are other means, of a moral nature, more subtle, and if brought into action, vastly more efficient and powerful in their operation. We allude to those efforts by which the public feeling and sentiment are influenced. It is undoubtedly in the power of the virtuous part of the community, by a proper degree of co-operation and courageous perseverance, essentially to change and improve the general notions that prevail in regard to the heinousness and enormity of this wickedness; and without some effort of this kind, we fear that all other efforts will be comparatively feeble and useless. That there is a very reprehensible insensibility and indifference to the true character of this evil, even amongst those who are themselves strictly virtuous,—yes, and amongst the virtuous and excellent of the female community too, is too manifest to admit of any attempt at denial.—This is no doubt an evil common to cities and large towns; the country is comparatively pure in this respect. It should be considered, therefore, partly the misfortune of our situation.—It is nevertheless an evil that demands our notice. Who can deny, and what observing person will for a moment doubt, that the destructive maxim that "a reformed rake makes the best husband," is extensively practised upon.—That a virtuous female should knowingly consent to a connexion with a man of previously dissolute manners, and continue to be respected and caressed by society, argues a depravation of the public sentiment, which may well alarm all who have any solicitude for the prospects and condition of posterity. When we reflect how powerful an engine is in the hands of our respectable females, for the reformation of public morals, more particularly among what are called the higher classes of society, it is with the deepest regret and concern that we find them neglecting to put it in operation.—Let every female, of whatever standing, who connects herself with a man who is reputed to be dissolute, be spurned from society, or at least be uniformly neglected by those whose good opinion she covets, and we should soon perceive a salutary change in the public morals. Such connexions would cease to be formed. The dissolute would themselves, as they ought to be, soon be spurned from all good society. This is a rebuke which but few of our young men would dare to encounter. When our young men find that there is no passport to the confidence of respectable society, or to the affections of a virtuous female, without a pure character, much of the evil of which we complain will be remedied. That it is not so, must be a subject of surprise to many, and of deep concern to every true friend of the best interests of society. We trust it is not an irremediable evil; and though we cannot hope for its immediate and entire removal, yet we have sufficient confidence in the benevolent feelings and good sense of our citizens, and in the general correctness and purity of the public sentiment, to believe that so powerful a means of checking a prevalent, increasing, and most alarming vice, will not long remain unemployed.

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In a late number of the London Missionary Register, some account is given of the inhabitants of the African Islands, particularly of Madagascar. As an evidence that the prejudices of the natives were softening, and that they are beginning to adopt the European manners and customs, it is stated, that although they have been particularly attached to the custom of wearing long hair, they have lately generally conformed to the example of the king, and had their hair cut in the European fashion. The king likewise dresses in the European fashion, and many of the people are beginning to adopt a part of the European dress, and to pay a greater attention to cleanliness and decency.

It appears that the change of manners introduced by the Missionaries has been the occasion of a great disturbance and mutiny among the women. They assembled, to the number of 4000, and proceeded in a body to a place near the king's residence, and sent a deputation to signify to him their dissatisfaction with his proceedings, and to demand that the whites, or missionaries, be either destroyed or delivered up to them. The king, who had already summoned to his aid 2000 soldiers, refused their demand, and selecting four of the leaders, caus ed them to be put to death. "These women," said the king, when stating the unhappy occurrence to the missionaries, "were disaffected, because they wished to remain for ever in ignorance, and be like beasts; and because I would have them instructed and become wise and like Europeans. They were displeased with me for cutting my hair without consulting them, and also adopting European customs."

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*For the Christian Register.*

Mr Reed.—I have been much pleased with the spirit of your paper. It is at once catholic and serious; and a disposition is manifested to produce *practical* good: and, truly, the object of the sincere and enlightened Christian must be to do good; to prevent or reform from vice, and to strengthen the cause of pure morality.

We can boast, in this place, of many writers, and of many societies, whose purpose it is to instruct and to relieve, to suggest and provide means of moral improvement to the young, the ignorant, and the poor. The moral condition, even of thoughtless and dissolute adults, has also received the attention of some of our citizens, with a view to their reformation, and consequent escape from eternal death. This particular branch of benevolent exertion requires, however, much more attention than it has ever yet received among us. The plan needs intelligent and active supporters to give it full effect.

And how can such a benevolent design want advocates among a moral and religious people? We have societies to afford relief and comfort to the sick and insane, to restore the spark of life to the apparently dead; to employ and instruct the poor; to educate and provide for the orphan. And have we no compassion for the miserable victims of seduction and licentiousness? Do we know that there are *hundreds* of depraved, of corrupted and corrupting females, in our city, who are revelling in the grossest vices, and preparing themselves for irremediable misery in the world to come? And will we make no effort for their deliverance and reformation? Who will say, it would be all in vain to attempt their return to industry and to honest courses of life? Who will say they are *all* beyond the power of repentance, if proper means were adopted to persuade and to convince them; and to encourage them to hope,—on the abandonment of their past evil courses?

We believe in the moral and rational nature of man—his susceptibility to understand, and to feel, to desist from vice, and to reform, if suitable means and efforts and encouragements are made and used. Who will say, that the most depraved is incapable of reformation? Who will say, there is not a redeeming quality in man, which, if duly exerted and excited, will work out a moral renovation? Do we expect miracles! Do we belive that irresistible grace only can save them? Depraved as any may be, and readily as we admit our dependence on divine grace for pardon, and for assistance to produce a thorough reform in the habitually vicious, we do contend for the probable efficacy of judicious and persevering efforts to restore the wanderers from the error of their way.—Indeed, God has declared it to be our duty to labour for the instruction, reformation and moral improvement of the wicked. And it is the blessed privilege of the good, that they may be instrumental in reforming their depraved fellow beings. This is the doctrine of reason and of revelation. How, then, can we answer it to our consciences and to our Creator, if we omit proper exertions for the restoration of our fellow men to the paths of virtue and peace? Let us think, too, of the snares and temptations we suffer to remain, which may entrap our innocent children? Who can think of the danger to his sons, or of the possibility of the deviation of a female of his family, even of the third or fourth generation, and not be induced to make some great attempt to check the evils of which we speak?

I shall be told, perhaps, that the evil cannot be prevented or checked; and that in all populous towns, such vices prevail, and are even countenanced from motives of policy. This is the excuse of impiety or indolence. Is the attempt to reform and restore the depraved to virtuous courses utterly hopeless? Does not our religion call on us to use all possible means for every such benevolent purpose? And is not Christianity intended, as well to reform the vicious and console the penitent, as to alleviate and edify and comfort the good? If we have christian faith and zeal, we shall labour for so benevolent an object.

And who will say, that our divine religion has done all the good it can to the world of sinners, and is it not able to reform and save the most depraved? We believe it is, if those who already feel its blessed power will exert themselves as instruments for the reformation and virtue of others. A plan is wanted; judicious and united efforts are wanted to produce the desired effect. A society has been formed in this place for the purpose, and some good has been done. But its members are few, and not of the greatest influence. It wants the aid of many, of efficient and public characters. Public opinion is more needed in favour of the plan. The arm of the law may also be necessary in some cases. The aid of our efficient police might be useful, by refusing licenses to immoral people; and by taking the young and destitute from the haunts of indolence and dissipation, and placing them in good families, where they may have employment and instruction.

The respectable females of our city, also have the power to assist in this heavenly work of reformation. Let them unite to save the thoughtless and the young from infamy and misery.—

And the ministers of the gospel—can they not do something, in addition to their usual labours and exhortations, to stem the torrent of iniquity, and to produce a reformation among the youth?

The object is certainly worthy of great consideration and effort. With benevolence and zeal united to discretion, some good, it is fully believed, may be effected. And the evil at present is so great and increasing, that every good citizen is imperiously called upon to inquire what can be done, and by what means a reformation may take place. ALPHA BETA.

## DOMESTIC INTELLIGENCE.

THE PRESIDENCY.—The following is a copy of a letter from Mr Jefferson to a gentleman in the state of New-York:

MONTICELLO, APRIL 30, 1823.

Sir—I must beg to be excused from answering the question proposed to me in your favour of the 11th inst. on the subject of the candidates named for the presidency. I lay it down as a law to myself to take no part in the election. Advice on such an occasion, even were I qualified to give it, would incur a fearful responsibility. I shall be perfectly contented with any choice my fellow-citizens shall make; hoping always it will be of a character friendly to peace, to economy, to the republican principles of our constitution, and to its salutary distribution of power between the co-ordinary branches of government, foreign and domestic. Accept the assurance of my great respect.

TH: JEFFERSON

LITERARY.—Among the books advertised as lately published in London, we observe the following:

New Ideas on Population; with remarks on the theories of Godwin and Malthus. By Alexander H. Everett, Charge d'Affaires of the United States of America at the Court of the Netherlands.

Also, a second edition with additions, of Europe;—or, a General Survey of the present situation of the principal Powers, with conjectures on their future prospects.

Of this latter work we have lately received a copy of an edition in German, published in two vols. 8vo. at Bamberg, in the kingdom of Bavaria. *Daily Adv.*

*From Boston Daily Advertiser.*

PAUPERISM.—In a report made to the Levy Court of the County of Washington, in the District of Columbia, it is stated that

"Within the incorporated limits of Georgetown, which contain a population, of every description, of about seven thousand souls,—there are no less than *forty-nine* licensed "Taverns"—not more than six or seven of which have the necessary requisites for the accommodation of travellers, or lodgers—the remaining *forty-two* being mere "Grog-shops," or "Tipling-houses," where ardent spirits are sold in as small a quantity as half a gill! For each of these licences the possessor pays to the constituted authorities of the town, the sum of *sixty dollars*, for the privilege of using it for one year!—thus producing a revenue to the town of $2,940 per annum.

"In addition to these forty-nine licenced *Taverns* (as forty-two of them are improperly called) within the limits of Georgetown, there are *forty-five* licensed houses, or stores, for selling spirituous liquors *by the pint*, and from that quantity upwards. For each of these licenses a duty or tax of $20 a year is paid, and yielding to the town an annual revenue of $900.

Upon these statements, and others contained in the report, the committee who presented the report, make the following remarks:

"Upon the whole, your Committee do believe, that the great number of grog-shops and tipling houses licensed in our neighbourhood, are as so many snares and baits laid for the idle, the ignorant and the unwary. Even the more guarded and illustrious citizens are sometimes lured into these MAN-TRAPS, which are so thickly set along our streets and alleys and public highways that it is sometimes difficult to escape them. There, the morals of our servants are corrupted and debauched.

"There, blasphemy and wickedness stalk in open day—particularly on that which is emphatically called "*The Lord's;*" and to a catalogue of other evils too numerous to mention, or too disgusting to relate,—there follow in the train—misery and wretchedness—poverty and beggary! And yet our constituted authorities do, in effect, sanction these iniquities, by permitting them to exist—nay, by *licensing* them to be placed in our highways, thereby tempting men to sin—a course of proceeding in direct opposition to that wisest and best of all prayers, which implores the Almighty, to "*lead us not into temptation.*"

EMIGRATION.—In the ship Commerce, of Greenock, which arrived here on Tuesday evening, came, as a cabin passenger, Nahum Ward, Esq. of Marietta, Ohio formerly of Shrewsbury, Mass. and between 80 and 90 passengers in the steerage, most of whom are young farmers and of good character, for the settlement on Mr Ward's lands, in the district of Marietta. These enterprising young men, together with about fifty that sailed from Greenock on the 5th of April last, with the same intention, are but the van of a much larger colony that are winding up their concerns in the mother country, and will shortly be transplanted into the fertile vale of Ohio. This will be no small advantage to our common country, while it will be particularly gratifying to our sister state of Ohio—virtuous men being a real acquisition to any land. Mr Ward, who has spent the last 12 months in Europe, but much the greater part of his time in Scotland, making known to the farming class of that country the many advantages of the flourishing state of Ohio, is of opinion that 1000 individuals will have left North Britain for the vale of the Ohio, from the 1st of April to the 1st of October next, and that each succeeding year 2000 will follow their example. We may safely calculate that each person will bring $200, which will add to the capital of Ohio for 1823 the sum of $200,000, and for each succeeding year the sum of $600,000; and as industrious good men are more valuable than money, we may double these sums in behalf of this state.

*N. Y. E. Post.*

ILLINOIS.—The following extract (says the Salem Observer) is taken from a letter addressed to the editors of the New-York American, by a resident of Illinois, now on a visit to that city. We think it deserves attention as furnishing a plausible account of the indecent and outrageous proceedings which have lately taken place in that state.

About six years ago I left the state of New-York, of which I am a native, and settled in the new state of Illinois. I did not, however, invest much of my little capital in land, as I was uncertain what sort of a constitution would be adopted by the new territory when it should become a state. In fact, I was doubtful whether the Illinois would become a slave state or not; and having been born in free state, and been educated with an abhorrence for slavery, I determined if the Illinois should become a slave state, to quit it instantly. The constitution was, however, formed, and I was rejoiced at finding that *no state* had expressed itself more hostile to this moral plague than the infant state of Illinois. This opinion, in favour of freedom, continued to gain ground. Since the termination of the war no state has suffered more than the Illinois from the sudden fall of the value of property, aggravated by a most pernicious system of banking, and a paper currency that inundated the country;—many of the settlers were discouraged by this. The good honest part of the community retrenched their expenditures, and bore the passing misfortunes as well as they might: the more unprincipled part looked out for some immediate remedy, and unfortunately fixed their eyes upon the introduction of slavery. This, Messrs. Editors, I can most solemnly assure you is their sole reason. Many of those who voted for the *convention* have confessed to me that they know the measure of introducing slaves will ultimately be prejudicial to the state and community at large. But, say they, it will give a temporary impulse; it will bring over the rich planters from the Carolinas, Kentucky, and Virginia; this will cause land and property to rise, and we shall be able to sell ours. This is all we want, for as soon as we can sell, we shall quit the state, and do not care one cent what becomes of it afterwards."

It appears by a statement lately made by Gardiner Greene, Esq. Treasurer of the "Provident Institution for savings in the town of Boston;" that this Institution is in a flourishing condition. The number of deposits made affords evidence that the advantages of the institution are well appreciated by that class of citizens who are to be benefited by its operations.—Since the 8th of January last, the number of new deposits has been 415.

The first examination of the students at the Gardiner Lyceum, took place on the 2d inst. The operation of this institution commenced in January last.—"Thus far," says the Hallowell Gazette," the Lyceum has not disappointed public expectation. Such apparatus and books as were indispensably necessary have been sent for, and are not long hence expected from Europe. Lectures will also be commenced sometime in the ensuing year."

The Comissioners for ascertaining Claims under the treaty with Spain, re-assembled at their Chambers, in Washington, on Friday, the 11th inst.

An intelligent gentleman from Cuba, states, that from the continuance of extreme dry weather for many months at that Island, so immense a number of cattle and horse kind have fallen a sacrifice to it, that the loss in value is estimated at a million of dollars.

BALTIMORE, JULY 12.

Alexander Duvall, who shot Major N. Musgrove, his father in law, on the 6th inst. in Montgomery county, was taken on the Tuesday following, and, it is said, is now in gaol, in Washington. Major Musgrove was an officer in the revolutionary army, and at the time of his death could have been but little short of 70 years of age. *Fed. Rep.*

NEW-HAVEN, JULY 22.

*Canal subscription.*—We learn that the subscription to the stock of the Farmington Canal has been opened with very flattering presages. In this city, nearly *eleven hundred* shares were taken, and what strikingly manifests the spirit and zeal of our citizens is the fact, that full four fifths of them paid their instalment at the time of subscribing, although it was not exacted until the company should be organized. From the towns on the canal route, where the books were to be opened we have heard but in part; sufficient however is known to state, that the Company will organize upon a subscription of at least fifteen hundred shares. This exceeds the anticipations of most persons, and is certainly a very handsome amount to be taken up before the survey is made, and the value of the stock distinctly understood.

An engineer of eminent professional skill will soon enter upon the route. *Journal.*

The subject of opening a canal between the Potomac and Ohio rivers, is again revived, with accelerated spirit; and connecting it, with a branch, to run from the Upper Potomac to Baltimore, will secure the patronage of the merchants of that flourishing city.

PHILADELPHIA, JULY 17.

GREAT FIRE.—Yesterday a fire broke out in the Northern Liberties, by which a greater amount of property was destroyed, and more distress occasioned, than by any similar calamity for many years. The principal destruction was in Kunkle, Callowhill, and North Third strets. Several manufactories and warehouses were consumed with their contents;—among them a paper warehouse owned by the Bank of North America; a tobacconist factory, a chocolate factory, and a large tavern. Eleven two-story frame houses, with all the back buildings, stables, and sheds, were destroyed in Callowhill and Kunkle streets.

The publication in our paper, that Com. Bainbridge was appointed to the command of the Navy Yard at Boston, we learn from good authority, is premature. *Nat. Gaz.*

Fourteen Manufacturing companies, the aggregate of whose capitals is about five millions of dollars, were incorporated during the last sesson of the New-Hampshire Legislature. But, says the N. H. Patriot, we cannot expect that any thing near that amount will for several years be actually employed in these establishments.

*From Boston Daily Advertiser.*

The following extract from Mr Ashmun's latest communication to the Managers of the American Colonization Society, was lately received by a gentleman in this vicinity, in a letter dated Georgetown, D. C. July 5.

"I wish, says Mr Ashmun," to communicate whatever facts will help in the least to afford the Board a just view of our situation, and the African character. The following incident has just occurred. I relate it not from its singularity, for similar events take place, perhaps every month in the year. But it has fallen under my own observation, and I can vouch for its authenticity.—King Boatswain, our most powerful supporter and steady friend among the natives, (as he has uniformly shown himself,) received a quantity of goods on trust from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking around on the peaceable tribes about him, he singled out the Queahs, a small agricultural and trading people of most inoffensive character. His warriors were skillfully distributed to the several hamlets, and making a simultaneous assault on the sleeping inhabitants, in the dead of night, accomplished without resistance, in one hour, the annihilation of the whole tribe. Every adult man and woman was murdered—every hut fired. Very young children *generally* shared the fate of their parents.—The boys and girls alone were reserved to pay the Frenchman." Under a subsequent date he adds—"Since writing the above, I learn that a few towns belonging to the Queahs escaped the desolation and slaughter."

The following petition from Peter Harris, one of the Katauba tribe of Indians, was presented the last winter session to the Legislature of South Carolina.—*Communicated.*

"*To the Councils of South Carolina*—

"I am one of the lingering embers of an almost extinguished race—our graves will soon be our habitations. I am one of the few stalks that yet remain in the fields, when the tempest of the Revolution was past. I fought against the British for your sake.—The British have disappeared, and you are free: yet from me, the British took nothing; nor have I gained any thing by their defeat. I pursue the deer for my subsistence—the deer are disappearing, and I must starve. God ordained me for the forest, and my habitation is the shade—but the strength of my arm decays, and my feet fail in the chase. The hand which fought for your liberty, is now open for your relief.—In my youth, I bled in battles, that you might be independent—let not my heart, in my old age, bleed for the want of your commiseration.

PETER HARRIS."

The Treasurer of the Missionary Society of Connecticut acknowledges the receipt of donations, in aid of the funds of the Society during the three months ending July 1, 1823—amounting to $1705 70. Of this sum, $1,388 were from the estate of Solomon Everest, Esq. deceased.

The Treasurer of the American Bible Society acknowledges the receipt, during the month of June, of $3852 36. During the same month there were issued from the Depository of the Society 2,380 Bibles, and 1919 Testaments.

A duel was recently fought im Paris, in which one of the *seconds*, who stood too near his *principal* was dangerously wounded.

The Master Tailors in Hartford, Con. have entered into an agreement that they will not employ any journeyman that will not abstain from the use of ardent spirits in their shops, and have prohibited the use of it by their apprentices.

## FOREIGN INTELLIGENCE.

### *LATEST FROM SPAIN.*

By the packet ship Mentor, at New-York, we are furnished with intelligence from London to June 12, from Paris to the 10th, and from Madrid (by telegraph to Paris) to the 8th. The only information from Madrid of this last date is the defeat of a Spanish corps of a thousand men near Astorga, the place where, by the last Spanish account Morillo had his head quarters. The detailed despatches from Madrid are to June 2, at which time a French corps of 7000 men under Gen. Bordesault had proceeded by the rout of Aranjuez, La Mancha and Cordova for Seville, and another of 800 men under Gen. Count Bourmont, to join Gen. Vallin, whom we have already heard of at Talavera de Reyna, and to proceed to Estremadura, and if circumstances require it, to Seville. Five thousand men were to remain at Madrid, and the rest of the troops to be encamped in the environs, so as to admit of being immediately united if it should become necessary.

It will be remembered that the last Spanish accounts mentioned the raising of the blockade of Valencia.—This town had been for some time besieged by the army of the faith under Ullman, and not by the French, as is supposed by some of the New-York editors. The latest account from the 4th French corps is to June 1, at which time Gen. Mina with the remnant of his army, had shut himself up in the Seo d'Urgel.

The French army-corps appeared to be advancing in their common time, to their declared object, without serious or apprehended opposition. There were no indications of any concert of measures among the Constitutional Generals to defend the Siera Morena, or the new capital of the nation. On the contrary. Gen. Mina was evidently insolated in Catalonia,—Gen. Ballasteros was skirting the coast of the Mediteranean, from Arragon, through Valencia and Murcia to Xucar (Huescar) in Gradana, with the reported intention of occupying the capital of this last province.—While the troops of Abisbal, (who had resigned;) under Gen. Zayas, were moving at quick time on Estremadura—thus leaving the high road to Seville open and unoccupied. This last corps was closely followed by a single division of the French army, under Vailin, which, at the last date had advanced over 60 miles from the H. Q. of the army at Madrid!

It appeared by the official accounts, that Gen. Morillo was at Bonavente, in Leon, and that a French division, under Gen. Bourke, had been detached to attack him. As Morillo is known to be a hard fighter, and had received reinforcements from Galicia, and been joined by Gen. Wilson, and other foreign officers, there existed a probability that the anticipated success of the French division sent to disposses his troops, would not be realized without a sharp contest. The late events in Portugal were, however, expected to have some effect to dampen the ardor of Morillo's forces.

Two divisions of the French army, under Bourdesoulle and Bourmont were to leave Madrid on the first of June, for Seville and Badajoz.

The new Spanish Government had been fully organized in Madrid, had passed several decrees, and had appointed new Ambassadors to the Courts of Europe.—They anticipated their cordial reception, at Paris, St Petersburg, Vienna, and Berlin. It remains to be seen how the one appointed to London will be received.

Having but few martial events to communicate, the last *official despatch* of the French Major-General related, principally, to the internal situation of Spain.—It stated, that the spirit of most of the provinces—particularly that of Andalusia, Galicia, Estremadura, La Mancha, &c.—was good; and that the people only wanted a *support* to show themselves. In many of the provinces the old Spanish authorities were in the undisturbed exercises of their functions; and it was added that "the arrival of the French was ardently desired by all parties at Seville." This agrees, in part, with accounts received in the United States direct from Seville; and is corroborated by the last received London papers, which state, "*upon high authority, that the war in Spain might be considered as at an end.*"

The New-York papers furnish us with some further information from Spain, received by way of Gibraltar. Valencia, which had been besieged by the royalists from a period antecedent to the entry of the French into Spain, and which was reported to have been captured, was relieved by Gen. Ballesteros, on the 10th of May. The General, who is said to have a force of 8,000 infantry and 800 cavalry, left Valencia on the 15th, in pursuit of the late besiegers of that city, who were at Alzira, fifteen miles south of Valencia. The Count Abisbal resigned the command of the third army, in consequence of the disaffection on the part of the officers, occasioned by his letter to Count Montijo, and Gen. Lopez Banos was appointed in his place. We have the Spanish official account of the affair at Talevara, May 27, in which it is stated that the loss of the Spaniards is confined to ten or twelve wounded. This despatch is dated at the Archbishop's bridge, thirty miles in the rear of Talavera. Another despatch dated at Deleytosa, twenty miles further towards the Portuguese frontier, on the 29th, on which day Banos took the command, mentioned that the Spanish troops still occupied the Archbishop's Bridge, and Almaraz, and that it was not known that the French had passed the Tagus. Gen. Morillo was at Astorga, in Leon, on the 12th. There is no intelligence from the French army later than the official accounts already received.

In Spain, the spectacle is now presented of a duplicate government, exercising co-ordinate functions.—The Madrid one has in its favour, the priests, the nobles, and the rabble, is supported by French bayonets, and can, if need be, call to its aid all the legions of all the despots of Europe. The Seville government has for supporters, the middle class of society and the regular soldiers.

REGENCY OF SPAIN.—The following notice is given by the London New Times of the five individuals appointed on the 25th of May by the Council of Castile, and the Council of the Indies, as a regency "during the captivity of the king."

"The Duke de L'Infantado is a Grandee of the first class, and one of the richest subjects in Spain.—He was educated in France, but left the country young and raised a regiment at his own expense in 1793, to fight against the French Republic in Catalonia. Ferdinand very early became much attached to him, and at the time of the disturbances at Aranjuez, in 1907, both the Prince and the Duke were involved in a joint impeachment of treason by the Minister Godoy. In 1808, he accompanied Ferdinand to Bayonne, and accepted an office under Joseph Buonaparte, but certainly without any intention of adhering to that pretender. On the contrary, he soon took up arms against the latter, and was thereupon proscribed by Napoleon. The Duke took a command in the Patriotic army; but, though brave, he possessed little military talent, and soon retired from that profession, after having sustained two or three defeats. In 1811, he came on a mission to London, where he was received with all the honours due to his high rank and approved patriotism. The *Liberal* party in the Cortes always persecuted him; but Ferdinand, on his restoration in 1814, nominated the Duke to the important office of President of the Council of Castile. The Duke is distinguished by great mildness of manners, and unalterable loyalty; and has on many trying occasions, risked not only his princely fortune, but his life, for his king and country.

The Duke de Montemar held under the lawful government the important office of President of the Council of the Indies. The Bishop of Osmar is a prelate highly venerated throughout Spain. The heroic achievements of the Baron D'Eroles in Catalonia, against the forces of Buonaparte, during the last war, and against those of Mina in the present, are too well known to need recital. M. Calderon we presume to be the Count De Calderon, who received that title in 1813; and who was previously well known as Don F. M. Caleja, Viceroy of New Spain.

### *LATEST FROM PORTUGAL.*

A bloodless and radical change has been effected in Portugal. The sway of the Cortes has been overturned, and the rule of King John the 4th, re-established. Like most changes of this kind in Europe of late, it has been effected by those modern *Solons*—the standing army. It began on the 27th May, and on the 10th of June the royal prerogatives appeared to be in full tilt and activity. The King has dissolved the Cortes,—abolished the Constitution which he had so often sworn to support,—repealed the decress against commercial intercourse with France,—declared Louis 18th to be his ally,—opened the trade between Portugal and Brazil,—promised to give his subjects a new Constitution, *gratis*,—and decreed an oblivion of past *opinions*.—As he had not decreed an oblivion of past *actions*, some of the most obnoxious members of the Cortes, the Minister of Justice, and others had embarked for England. The late Chief of the Constitutional army, Don Rego, was said to have been among the first to embrace the new order of things!

*ORDINATION.*

On Wednesday last week, the Rev. Thomas C. Upham was ordained over the Congregational Church and Society in Rochester, N. H. as a colleague with the Rev. Mr Haven.

## MARRIED,

In Bangor, Frederick Hobbs, Esq. Attorney at law, of Eastport, to Miss Mary Jane Coombs, only daughter of Philip Coombs, Esq. of the former place

In this city, Mr Josiah F. Bumstead, merchant, to Miss Lucy D. Willis, daughter of Mr Nathaniel W. publisher of the Boston Recorder.

In Cranston, on Thursday morning, Mr William Jenkins to Miss Anne Almy, only daughter of Mr Wm. Almy.

In Cambridge, on Wednesday last, by Rev. Dr Holmes, Capt. Benjamin Carpenter to Mrs Deborah Austin, daughter of Capt. Thomas Lee.

In this city, 10th inst Mr Ebenezer N. Hunting to Miss Elizabeth Coolidge.

## DIED,

In Richmond, Va. on the 2d inst. Mr Marcus Levi, for thirty years well known in that city. He was of the Hebrew congregation, and considered as expert in most of the rituals of that people. Mr Levi's appearance seemed to indicate penury, and sometimes great indigence—he lived quite solitary, having no wife, child or other person in the house; yet, it is said, that there have been found in his house, since his departure, upwards of *sixty thousand dollars!*

In Sterling, 9th inst. Mrs Rebecca wife of Mr Ezekiel Kendall, jr. aged 31.

In Dedham, on Wednesday last, Mr Abner Ellis, aged 61.

In Harvard, Mr John Taylor, aged 37.

LITERARY SEMINARY FOR YOUNG LADIES.

THE Rev. J. L. BLAKE, has removed to this city, No. 4, Derne Street, where he is establishing a *Seminary for Young Ladies* in the various branches of Common Education, and in the elements of History, Polite Literature, Moral and Intellectual Philosophy, Mathematics, and Natural Science.—Young Ladies from the country will be furnished with the best masters in Music, and other branches reckoned necessary parts of an accomplished education.

Persons not acquainted with Mr. Blake, who feel an interest in the above Seminary, are requested to call at the Bookstore of Messrs. Richardson & Lord for reference; or to notice the following extract of a letter from his Excellency LEVI WOODBURY, Governor of New-Hampshire.

"I lament, in common with many others, that any temptations should have had sufficient power to draw you from the capital of New-Hampshire. The subject of female education, particularly in the solid sciences, has been quite too much neglected; and no school, for the exclusive benefit of young ladies, ever acquired higher reputation among us than your late Seminary at Concord.

But whatever may be our regret at your removal, it is a satisfaction to reflect, that your sphere of usefulness may thereby be enlarged; and in the metropolis of New-England, among a people ardent in the cause of letters, and liberal in the patronage of merit, that your talents for instruction will be rewarded with deserved success."

Boston, July 18, 1823.

# POETRY.

*Supposed to be from the pen of Bernard Barton.*

SILENT WORSHIP.

Though glorious, O God, must thy temple have been
On the day of its first dedication,
When the Cherubim's wings widely waving were seen,
On high o'er the ark's holy station.

When even the chosen of Levi, though skill'd
To minister, standing before Thee,
Retir'd from the cloud which the temple then fill'd,
And thy glory made Israel adore Thee.

Though awfully grand was thy majesty then;
Yet the worship thy gospel discloses,
Less splendid in pomp to the vision of men,
Far surpasses the ritual of Moses.

And by whom was that ritual forever repeal'd?
But by him, unto whom it was given
To enter the oracles where is reveal'd,
Not the cloud, but the brightness of Heaven.

Who, having once entered, hath shown us the way,
Oh, Lord! how to worship before thee;
Not with *shadowy forms* of that earlier day,
But in *spirit* and *truth* to adore thee.

This, this, is the worship the Saviour made known,
When she of Samaria found him,
By the patriarch's well, sitting silent, alone,
With the stillness of noon-tide around him.

How sublime, yet how simple, the homage he taught
To her who inquir'd by that fountain,
If JEHOVAH at Solyma's shrine would be sought?
Or adored on Samaria's mountain?

Woman! believe me, the hour is near,
When he, if ye rightly would hail him,
Will neither be worshipped *exclusively* here,
Nor yet at the altar of Salem.

For God is a Spirit, and they who aright
Would perform the pure worship he loveth,
In the heart's holy temple will seek with delight
That spirit the Father approveth.

And many, that prophecy's truth can declare,
Whose bosoms have livingly known it;
Whom God hath instructed to worship him there,
And convinced that his mercy will own it.

The temple that Solomon built to his name,
Now lives but in history's story,
Extinguish'd long since is its altar's bright flame,
And vanished, each glimpse of its glory.

But the Christian, made wise by the wisdom divine,
Though all human fabrics may falter,
She still finds in his heart a far holier shrine,
Where the fire burns unquench'd on the altar.

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*From the Columbian Observer, (Philadelphia.)*

The slaveholder's throne, is the Ethiop's grave,
Thou hast mark'd it on Carribee shore;
He frowns, and the soil of the generous and brave,
Is steep'd with the African's gore.
On those beauteous isles, pearly gems of the deep,
All of Nature is lovely and fair,
'Tis man, godlike man, bids his fellow to weep,
His brother casts out to despsair. [ies speak,
Could your griefs, whetched slaves, could your injuO! God! what a tale to unfold;
Reckless Albion, blush; veil, manhood, thy cheek,
Weep, weep the dominion of gold.

Yet that *here*, where unfetter'd the wild eagle flies,
O shame! writhes the African's soul;— [dies,
That on fields bought by freedom, the crush'd negro
Time! veil it—'twill darken thy scroll.

Why smoke your proud summits, ye hills of the *slain?*
In days of the battle, why fell
The thousand, whose bones whitened valley and plain.
When the war cry was slavery's knell?

My country, that plightedst to freedom thy troth,
And redeem'dst it, thou art not yet free;
On Eternity's page thou recordest thy oath,—
'Tis broken,—there is slavery with thee.

AONIDES.

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## MISCELLANY.

### CAPITAL PUNISHMENTS.

*NO. IV.*

Some of the most candid of my opponents say, that if I would amend the question by excepting the crime of *Murder*, they would be satisfied. I will consider their proposal; but would first invite their candid attention to a few more remarks on the question as it now stands.

Our civil tribunals, in the trial of any cause, pay great veneration to ancient usages, and immemorial customs; and, especially, to precedents taken from higher courts, in similar cases. I can produce a precedent that is relevant in the present case, which is of greater antiquity, and of higher authority, than any that can be found in all our law reports. It may be found in the reports of Moses, the first reporter of law cases; and stands recorded in the sacred volume for our imitation. It is the trial and punishment of Cain for the murder of his brother Abel. Cain being under a theocratical form of government, God himself was the sole Judge. The crime of murder charged against Cain, was aggravated in many respects. It was fratricide, or the killing of a brother. It was committed immediately after the kindest assurances, encouragements and promises, and the most solemn warnings from God. Gen. iv. 7. It was committed on a man of real piety, and without any provocation: and it seems that by it, he destroyed one fourth part of the human race then on earth; which no man, since his time, hath ever done. The fact was proved not by fallible semi-evidence, and uncertain conjectures, but by the incontestible evidence of God's own perfect knowledge; and "by the voice of his brother's blood crying to God from the ground." And when the Lord said unto him, "Where is Abel thy brother?" He replied, "I know not."—He added to his former crime the heinous sin of lying. I had almost said the sin of *perjury;* for we may well suppose that to utter a falsehood in God's immediate presence, and on such an occasion, would be as heinous a crime as perjury in our civil courts. But Cain was not content with having committed all these aggravated crimes; he added an insulting question, "Am I my brother's keeper?" Such an answer from one man to his equal would be deemed uncivil. If given in our courts of law, it would be considered a contempt of court. Then, surely, such an answer given to his God and Judge, by a guilty culprit, when on trial for a heinous crime, would, by men, be condemned as an unpardonable insult. The sentence of such a vile murderer, even in this our *half-enlightened* age, probably would be, "That you A. B. be taken from the place of your confinement to the place of execution, and there be hanged by the neck till you be dead!" And perhaps, for form sake, it might be added, "and the Lord have mercy on your soul!" But it was a very favourable circumstance for Cain, that he did not fall into the hands of men; "Whose tender mercies are cruelty!" All the punishment which God inflicted on Cain for this aggravated murder, *was hard labour and banishment.* And Cain thought this was too severe: for he said unto the Lord my punishment is greater than I can bear. And it appears that God compassionated his case; for upon Cain's saying that, "it will come to pass that every one who findeth me will slay me," God kindly relieved him, not only from the danger itself, but also from the fearful apprehensions of mind he was under. And the Lord set a mark upon Cain, lest any finding him should kill him. Please to take notice. Not lest he should kill *another man;* the danger of which (even in this our half humanized age) is urged by many in justification of the inhuman practice of putting the murderers to death.—But God, who best knew the human heart, knew that the danger of killing was on the other side; and therefore He took his measure accordingly, in order to prevent it. The mark which the Lord set upon Cain, whatever it may have been, answered a double purpose.—It warned mankind not to commit murder; and not to take away the life of the *murderer.* In both these respects, this mark was a more effectual, lasting, and beneficial warning to mankind, than it would have been to have seen a human being, created in the image of God, hanging on a halter under a gallows, and expiring in all the excruciating agonies and contortions of a violent and unnatural death! Such an awful spectacle would doubtless give a greater shock to the feelings and sensibilities of human nature than the punishment which God inflicted on Cain; but the impression would be momentary, if not pernicious; distressing while it lasted; and would not equally with the latter, convince the understanding and mend the heart. I might now conclude with this exclamation, what could God have done more than he hath done to prevent the effusion of human blood! But I am constrained to mention one thing more.

Although the mark placed on Cain might answer its appointed ends, as above-mentioned, during his natural life, yet, lest they should be forgotten after his death, and that succeeding generations might be left without excuse, God was pleased to leave on record a most solemn declaration and warning to civil magistrates, and to all others—not to shed the blood even of a *murderer.* And the Lord said unto him, (and probably in the hearing of others) "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." Here let us pause a moment. These words demand our most serious attention, for God spake them. I am willing that my opponents should give the most favourable construction to the text which the words can consistently admit. I conceive their true meaning to be this—That the vengeance which God would have taken, *here* and *hereafter,* on any person or persons who should have taken away the life of Cain, although a *murderer,* would have been seven fold more the punishment He had now laid upon Cain, merely for the violation of a civil duty. At any rate the text denounces an awful doom on any person or persons who should have inflicted a capital punishment upon Cain for the *murder* he had committed! I must request all the defenders of sanguinary punishments, once more, to read with attention the whole of the proceedings in his trial, as they stand on record in the sacred volume. They will find no dislocation of bones by the tortures of the rack; no burning at the stake; no strangling by a halter under a gallows; no life taken away, nor day of probation shortened; not even a hair of Cain's head scorched or plucked out. And, on due reflection, I request them to say, whether mankind, amidst all their *witty* and cruel inventions, have ever discovered any sanguinary punishment that has had a more effectual tendency to reclaim the offender; to deter others; and to secure the public, than the punishment which God laid on Cain for the murder of his brother Abel. It is certain that by it, the public was effectually *warned* and *secured.* And there is great reason to believe, that Cain was effectually reclaimed; for he regretted "being hid from God's face." This was a happy omen of sincere repentance, and very different from what his parents exhibited, whilst under the influence of impenitent guilt; "they endeavoured to hide themselves from the presence of the Lord." It appears that Cain lived many years after this; and, in all likelihood, became a good member of society, for "he builded a city, and called the city after the name of his son Enoch."

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*From the National Intelligencer.*

### COMPOSITION TO PRESERVE WOOD.

MR GALES—It becomes important to have a simple composition, in the application of which, the durability of bridges constructed of wood will be extended for a long period of time without a roof; whereas, if left exposed to the weather, ten years is their estimated limit of duration. It well deserves the attention of the directors of the city bridge company, for, as the timbers are new, well seasoned, and have suffered no apparent decay, the mixture being now put on will be in time to prevent the operation of the rot.

I send you two receipts, one for the preservation of wood or timbers liable to be injured by the weather; and one for the roof of a house, to defend it not only from the weather, but also from fire, and I doubt not they will both be acceptable to many of your subscribers, among whom I am ONE.

*Composition for preserving weather-boarding, and all other work liable to be injured by the weather.*

Lime, it is well known, however well burnt, will soon become slacked by exposure in the open air, or even when confined in a situation, if not remarkably dry, so as to crumble of itself into powder. This is what is called air-slacked lime, in contradistinction to that which is slacked in the usual way, by being mixed with water. For the purpose of making the present useful composition to preserve all sorts of wood-works exposed to the vicissitudes of weather, take three parts of this air-slacked lime, two of wood ashes, and one of fine sand, pass them through a fine sieve, and add as much linseed oil to the composition as will bring it into a proper consistence of working with a painter's brush. As particular care must be taken to mix it carefully, it should be ground on a stone slab with a proper muller, in the same manner as painters grind their white lead, &c. But where these conveniences are not at hand, the ingredients may be mixed in a large pan and well beat up with a wooden spatula. Two coats of this composition being necessary, the first may be rather thin, but the second should be as thick as it can be conveniently worked.

This most excellent composition for preserving wood when exposed to the injuries of the weather, is highly preferable to the customary mode of laying on tar and ochre. It is indeed every way better calculated for the purpose; being totally impenetrable by water, and so far from being liable to injury by the action of the weather, or heat of the sun, that the latter, though such a powerful enemy to tarred and ochred palings, &c. even hardens and consequently increases the durability of the present proposed composition.

*Another receipt for the roof of a house, to defend it from the weather and from fire.*

Take one measure of fine sand, two measures of wood ashes well sifted, three of slacked lime ground up with oil, laid on with a painter's brush, first coat thin, and second thick.

I painted on a board with this mixture, and it adheres so strongly to the board, that it resists an iron tool, and put thick on a shingle, resists the operation of fire. I used only a part of the mixture: what remains continues in an iron pot; water has lain on the mixture for some time without penetrating the substance, which is as hard as a stone.

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### JOURNAL OF PHILOSOPHY AND THE ARTS.

The following notice of this new publication is extracted from an article in the Massachusetts Agricultural Repository and Journal, No. IV. vol. 7. signed J. L.—*one of the editors.*

"Not in any degree interfering with that of Professor Silliman, the Journal in question is intended to introduce to the American public, those articles in foreign publications devoted to Philosophy and the Arts, which may be thought most useful. We meet this stranger with the most hearty and cordial welcome.—Every one who reads much, knows that it is impossible in the present state of our country, that the European scientific journals can all of them, or indeed any of them, be re-published here. They cannot be imported without an enormous expense, owing to the inexplicable policy of laying heavy duties on all works, without discriminating those which must have a limited circulation, from those which are read by the great mass. This work is intended to give us a selection from the European publications, of those articles which are peculiarly interesting to us, and adapted to our condition and progress. The Journal is under the management of Dr J. W. Webster, Dr J. Ware, and Mr Treadwell, and we cannot have a better pledge of the sound discretion which will be exercised in the selection, than the well merited reputation of its joint editors.—We most earnestly hope it will receive that encouragement which the very attempt deserves, and which is due to the spirited efforts of these scholars, and without which, no scientific exertions can be long successful."

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### CULTIVATION OF COTTON.

In 1790, the amount of cotton exported from the United States, was 100,000 pounds. In 1817, the amount was 85,649,328, the value of which was $22,628,000. Cotton is now the staple production of the United States, and constitutes one third of the whole value of our exports.

### A WEEK'S JOURNAL OF A COUNTRY CURATE.

*Monday*—Received ten pounds from my rector, Mr Snarl, being one half year's salary;—obliged to wait a long time before my admittance to the doctor; and even when admitted was never once asked to sit down or refresh myself, though I had eleven miles to walk.—Item, the doctor hinted, he could have the curacy filled for fifteen pounds a year.

*Tuesday*—Paid nine pounds to seven different people, but could not buy a second hand pair of breeches offered me at a bargain by Cabbage, the tailor, my wife wanting a gown very much, and neither Betsey nor Polly having a shoe to go to church.

*Wednesday*—My wife bought a gown for herself, and shoes for her two daughters; but unluckily, in coming home, dropped half a guinea through a hole (which she had never before perceived) in her pocket, and reduced all our cash in the world to half a crown. Item, chid my poor woman for being afflicted at this misfortune, and tenderly advised her to rely on the goodness of God.

*Thursday*—Received a note from the alehouse on the top of the hill, informing me that a gentleman wished to speak to me on pressing business; went, and found it was an unfortunate member of a strolling company of players, who was pledged for seven-pence-half-penny; in a struggle what to do. The baker, though we had paid him but on Tuesday, quarrelled with us, to avoid giving any credit in future, and George Greasy, the butcher, sent us word that he heard it whispered how the rector intended to take a curate who would do the parish duty at an inferior price, and therefore, though he would do any thing to serve me, advised me to deal with Peter Paunch at the upper end of the town. Mortifying reflections these! But in my opinion a want of humanity is a want of justice. The father of the universe lends his blessings to us, with a view that we should relieve a brother in distress;—and we consequently, do no more than pay a debt, when we perform an act of benevolence. Paid the stranger's reckoning out of the shilling in my pocket, and gave him the remainder of the money to prosecute his journey.

*Friday*—A very scanty dinner, and pretended therefore to be very ill, that by avoiding to eat, I might have something like enough for my poor wife and children. I told my wife what I had done with the shilling; the excellent creature, instead of blaming me for the action, blessed the goodness of my heart, and burst into tears. Mem. Never to contradict her so long as I live, for a mind that can argue like hers, though it may deviate from the rigid sentiments of prudence is even amiable for its indiscretion; and in every lapse from the severity of economy, performs an act of virtue superior to the value of a kingdom.

*Saturday*—Wrote a sermon, which on

*Sunday*—I preached at four different parish churches, and came home excessively wearied and hungry; no more than two pence half-penny in the house.

But see the goodness of God? The strolling player whom I had relieved, was a man of fortune, who accidentally heard that I was as humane as I was indigent; and, from a generous eccentricity of temper, wanted to do me an essential piece of service. I had not been an hour at home when he came in, and declaring himself my friend, put a fifty pound note in my hand, and the next day presented me with a living of three hundred pounds a year.

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### NEW-YORK PIN MANUFACTORY.

The small machine for making pins, originally of American invention, has been so far improved by Mr H. Whittemore, that he makes, from the simple wire, *thirty* per minute, completely headed and pointed, entirely by the machine, with one hand only to turn the crank.—They are better than other pins, because the head and shank is one piece. We saw them so made at No. 34 Ferry-street, where Mr Whittemore was so good as to apply a piece of wire, turn the crank with his hand, and the pins dropped into the apron, as we have described them. In London the most they can do is to make 14 in a minute, and then they are not so good.

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### POST OFFICE DEPARTMENT.

In 1790, the number of post-offices in the United States was 75—in 1820, 4500. In 1790, the amount of postages was $37,925—in 1820, $1,111,927. In 1790, the extent of post roads was 1825 miles—in 1820, 73,492 miles.

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[We are happy in being able to give publicity to the following testimony—at once so flattering and so just—to the merits of the New-England Farmer.]

*At a meeting of the Board of Trustees of the Massachusetts Society for promoting Agriculture, held July* 12, 1823—

VOTED, That in the opinion of this Board, the weekly paper entitled the "NEW-ENGLAND FARMER," from the able manner in which it is conducted, is calculated to be highly useful to the farming interest, and deserving of more extensive patronage than it has hitherto received; we therefore cheerfully offer this expression of the approbation of the Board, and of a hope that there will be found a willingness in the public to increase the subscription so far as to enable the publisher to continue his paper, and thus secure permanently to farmers this valuable vehicle of agricultural information, which we think the best of the kind with which we are acquainted.

A copy from the Record,
BENJ. GUILD, *Assist. Rec. Sec.*

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